The Rev. Dr. Alfred Nevin, of Philadelphia, who is one of the most eminent Bresbyterian clergymen in this country, takes a very despondent view of current Christianity. In his opinion it is not advancing, but declining. Every year larger numbers of people are ceasing to attend church asvetos, and every year more sensational efforts are being made on the part of the churches to attract them. Entertainments and amusements are often made to take the place of Gespai preaching. There is plenty of church machinery, and religious conferences of all kinds are more numerous than ever; but the saving of men's souls is often lost

the church. In the meanwhile the disciplinary authority of the church has, steadily declined. The duties of family religion have been allowed to fall into disuse. Family worship is unknown in many proediy Christian households, and the religious to of children is delegated to the Sunday-school

ing of children is delegated to the Sunday-school.

Nor does Dr. Nevin spare the ministry in his indictment. Paul, he says, determined to "know nothing among men save Jesus Christ and Him crucified"; but a good many modern unnisters seem resolved to know everything but this. Should the great apostic visit our large cities and glance over a list of pulpit topics in the papers, he would be shocked. Much of our modern preaching has no more tendency to promote salvation than a poem of Byron, a fairy tale, or one of alvation than a poem of Byron, a fairy tale, or one of

All this is worthy of attention; the more so because of the position of the man who utters it; but most of us will feel that it is altogether too sweeping. Dr. Nevin, I should say, represents an older generation of clergymen, who have never become fully reconciled to the new order of things. They are apt to regard with respect to these veterans. It is neither courteous nor just to treat their grievances with flippant levity, especially as there is generally a basis of truth in their point of view. But at the same time, it is simply impossible to reproduce to-day the state of affairs whose absence they deplore. Doubtless modern Christianity has its weak spots—none recognize this work clearly than those who believe in it—but on the more clearly than those who believe in it—but on the other hand it has peculiar elements of strength which the Christianity of a generation ago did not possess, and in the face of great difficulties, it is doing a good

The death of John Milton Phillips, whom "The Christian Advocate" describes as one of the foremost laymen of the Methodist Episcopal Church, will bring grief to a large number of people in and out of his denomination. Identified for many years with the publishing interests of the Methodist Church, he showed kinnself to be a business man of rape sagacity, as well as a sincere and carnest Christian. Fatthful and honest in all things, wise and conservative in his and honest in all things, wise and conservative in his ideas and methods, he wielded for many years, a potent influence in the councils of his church, and leaves behind him an honored and revered name. Methodism has been peculiarly successful in producing such conoccrated laymen, and to that fact is largely due its

The loyalty of the Methodists is one of their mos The loyalty of the Methodists is one of their most conspicuous traits. It can do no harm to mention the fact here that there was a strong feeling against certain of the men who were elected bishops last spring. But as soon as they were elected all traces of that feeling disappeared. So also, as a rule, the churches which fail to get the pastor whom they want, loyally accept the man assigned to them, and in many cases learn to love him before his term expires. I happen to recall a typical case of this kind.

A church had unanimously requested that a certain pastor be sent to it. But its request was dis-regarded, and there were ominous whisperings of a wholesale defection. On the first Sunday the new paster made a frank and manly statement. He knew, he said, that he was not the man they wanted, and he uld also admit that he himself had not desired to come to them. But under the circumstances, resatisfaction to be seen.

A writer in "The Churchman" tells of the heathenism to be found in Ulster County, of this State, among the canal workers and quaarymen. But what he says of this section may be said in a measure of every section of the country. The fact of the matter is that the churches must make an aggressive fight all the time if they expect to retain even the nominal allegiance of the people. These Ulster County heathen are what they are simply because they have been over-looked by the churches until they are humanly past redemption. When you hear a church member de-claring that the Gospel is so potent that it can make its way to the hearts of men without human effort. its way to the hearts of men, without human effort, you may be pretty sure that that man doesn't yet understand either religion or human nature. People sometimes wonder what is the necessity for so many services and sermons, and so much talk about religion. The fact is that in this way only can the churches boat back the paganism and animalism, which are always ready to overthrow our dearly-breach civilization. Aside alterather from its spirit. bought civilization. Aside altogether from its spirit-ual character. Christianity is the guardian and preserver of our social life. And on this ground, to take no higher, it is the duty of every good citizen to aid it in its work. Instead of building jails for the law-less heathen in its borders, and hiring men to put them in, I think it would be much cheaper for Ulster County to pay the churches liberally to convert them. They should do it without pay, you say. I suppose even Paul the Apostle had to pay his fare when he travelled, and though he was always willing to work. and I imagine he kept a pretty sharp lookout on the other saints to see that they didn't shirk their pecuniary obligations. In the apostolic days as well as now the people were called on to support the Church, and their liberality in this respect was one of the

causes of its success. I have seen a good deal in the religious press re-cently in regard to the readiness of Japan to accept Christianity. In a certain sense the Japanese are ready for Christianity; but I seriously doubt if they have much conception of it as a moral and spiritual force. As some one has well remarked: They virtually say to Europe and America, "We have grown the realizations of the control of the c too intelligent to believe any longer in the religious of our amoestors. We really care nothing for their gods, their temples, or their beliefs. Still, as it is the proper thing to have a refigion, we are entirely willing to accept the very best imported article in that line, and are now prepared to consider bids and estimates in regard to the same." In many respects, therefore, I think that Christian work among outand-out savages is more hopeful than it will be among those cultivated and sensuous agnostics.

ern revivalists is that many of them so frequently violate the canons of good taste. This is a delicate subject to refer to, because it is an undeniable fact that these revivalists are, as a rule, sincere Christian men, who are doing a good work in certain ways. Nevertheless, thoir methods are often shocking to reverent minds. Here, for instance, I read of a revivalist who recently "gave a vivid description of the march to Calvary, the nailing to the cross, and the raising thereof. When the cross was raised," he said, "and dropped with a jerk into the hole, Christ's ran out. Then he told the po-ple that he was so near to God that he could whisper right into His ear. There is an apparent, though not, perhaps, an intended, flippancy and vulgarity about this that I am sure must drive away many sincere people.

Even the denominations which believe most thoroughly being done at night, in the woods and usually on the in revivals are conscious of this, but they hardly

now how to abate the even.

It seems that Robert Elamere's idea of religion has seen actually tried in London. An English Unitarian

"Mr. Beaumont, fifty years ago, jounded, in East moden, not an 'old-fashioned Unitarian church,' but a selstic church, of the so-called 'advanced' type, that ad done with all the figments and supports of legend it mythology.' The basis of that church was just hat Robert Eismere would have desired. I have the

service book before me as I write. I have talked with men in East London who were the adherents of that church. It was purely and simply theistic. The one hundred and twenty hymns name Christ only once. The lessons are a kind of authology, with little of the Eible in them. There is scarcely a whisper, from beginning to end in the book, of immertality. Did this ginning to end in the book, of immertality. Did this ginning to end in the book, of immertality. Did this ginning to end in the book, of immertality. Did this ginning to end in the book, of immertality. Did this ginning to end in the book, of immertality. Bid this ginning to end in the book, of immertality. Bid this ginning to end it is shutters and disappeared. Mr. Harwood, one of its principal ministers, afterward joined the Church of England, and became editor of a High Church journal. This is the brief history of a theistic church; not of a church teaching 'old-fashioned Unitarianism' of Lindsey, Chaoning and others."

And the same clergyman adds.

"Upward of twenty years ago I went to East London don and beload to conduct the conduc

of the churches to attract them. Entertainments and amusements are often made to take the place of Gospal preaching. There is planty of church machinery, and feligious conferences of all kinds are more numerous than ever; but the sawing of men's souls is often lost aight of.

Dr. Nevin thinks that the Civil War is responsible for much of this decline in spirituality. The tremendous issues involved frew men's attention away from things eternal to things temporal, and noisy infidely, things eternal to things temporal, and noisy infidely, things eternal to things temporal, and noisy infidely, things of the fact, began to instill their poisson into the public mind. Then many foolish the poople to believe that the doctrines and teachings the poople to believe that the doctrines and teachings the poople to believe that the doctrines and teachings the poople to believe that the doctrines and teachings the poople to believe that the doctrines and teachings the poople to believe that the doctrines and teachings the poople to believe that the doctrines and teachings the poople to believe that the doctrines and teachings the poople to believe that the doctrines and teachings the poople to believe that the doctrines and teachings the poople to believe that the doctrines and teachings the poople that the doctrines and teachings of the revised version of the Bible, which unsottled the belief of many in the integrity of the Scriptures.

The multiplication of religious associations has been harmful in the opinion of Dr. Nevin. They have brought many indiscreet men into notoriety and have the christianity of the four gospels."

And the same clergyman adds.

"Upward of twenty years ago I went, to ergun and the end went yaid, at any time, from Mr. Reau-mont's trust. After a few years I took sole charge of the movement, and spent twenty and, at any time, from Mr. Reau-mont's trust. After a few years I took sole charge of the movement, and spent twenty and, at any time, from Mr. Reau-mont's trust. After a few years I took sole char

The catalogues of collections in the sales galleries up to the time of the Morgan sale presented little especial distinction. The Johnston sale led the list of picture auctions for several years, but nobody would compare the catalogue with the same of the Morgan callection, and the same catalogue of the Morgan collection, and the same might be said of the illustrated catalogues of the Runkle, Wolfe and other sales. Illustrations were not uncommon, but the American Art Association is to be credited with the first serious effort at com-pleteness and perfection in the making of the Morgan catalogue, with its fine paper and typography, its series of etchings and abundance of vignettes and be its worthy successor, and now we have the Stebbins catalogue, which, as we have said at another time, represents the best work of the kind yet done in this country. Indeed, there is no reason to fear an extension of comparisons. The Goldschmidt sale held in Paris last year was a sale of great importance, but in every feature the catalogue is surpassed by the Stebbins, catalogue. The same might be said of the De Foer catalogue, and of the catalogues of other collections so far as our knowledge goes, including the collection of Laurent Richards. Such catalogues as have come to us from Vienna and Berlin have borne no com-parison with the present volume in the quality of the illustrations and the mechanical features. Pub-lications like the catalogue of the Glasgow Loan Exhibition, with Mr. Henley's text, and the collected etchings of the "Hundred Masterpleces," with Albert Woiff's text, are not properly to be included in this comparison, since we are speaking of the catalogues with these cataloges goes we are prepared to assent to the opinion of the distinguished amateur who has pronounced the Stebbins catalogue the finest of its

The uncut edges and generous margins of this sumptuous volume will be taken for granted by bibliophiles, but even they may well pause to note the generosity in margins made possible by pages measuring sixteen inches in height by twelve in width. The paper, which is handmade, roughly finished, and free from the excessive gloss of high calendaring, shows a texture, substance and honest quality worth recognition in this time of cheapness. The head lines and titles are printed cheapness. The head lines and titles are printed in red. The introduction of "descriptive" text has given the printer more work than usual, and the work done by Mr. Little's firm appears to be entirely binding than upon other mechanical features, the will receive most attention from those who may see this catalogue. These illustrations consist of three greis were useless, and he proposed that they work together loyally and make the best of the situation. India paper and bearing the indorsement implied in the he people at once met him in the same spirit, and in etcher's signature. There are forty "zinc etchings" made from Mr. Kurtz's "azaline photographs" of the paintings. These process reproductions are printed upon Japan paper. Next comes a gallery of portraits. There are zome forty vignette portraits of the artists represented, etched by Messrs. S. J. and Gerome Ferris. It will be seen that the illustrations amply cover the pictorial possibilities of the collection.

This collection is known to many of our amateurs, who have recognized it as presenting many excellent and some famous examples of French figure painters, whose eminence has certainly been based upon super-lative executive ability. We say famous examples. for this may properly be said of Gerome's "Moliere Breakfasting with Louis XIV.," and "L'Eminence Grise," of Fortuny's "Spanish Lady," so-called, Which is set down as his only portrait of a woman, and there are also the Meissoniers, which are pictures of distinction. Bouguereau's "Hesitating Between Lawe and Riches" might be added to the list of pictures which have a general reputation, and Vibert's "Spanish Diligence Station" is a picture not without fame. These pictures have been interpreted by etchers, all of whom, with one exception, are American, and thus the catalogue has a value as a means of mecuraging American art. Messis. Gifford, Dielman, Parrish, Ferris, Harper, Turner, Hamilton, Thomas Moran and Freer are among the etchers, and their work will be found to be usually commendable. Among other paintings which have been etched are examples of Detaille, Troyon, Zamacols, Daubigny, Rico, Horace Vernel, Schreyer, De Neuville, Alma-Tadema and Auguste Bonheur. It is impossible to discuss these etchings in detail, but the names of the etchers mean something, and we need only add that their work has been intelligent and conscientious. The zinc etchings furnish adequate reproductions within obvious limits of paintings by De Nittis, Villegas, Alvarez, Gouble, Worms, Garrido, Parini, Berne, Bellecour, Leloir, and others of a numerous company. The American painters represented are Messis. W. H. Beard and Bierstadt. With a passing reference to the usual adequacy of the vignetic portraits, we must take leave of a publication which is the most ambitious and the most successful American venture in the making of luxurious catalogues. is set down as his only portrait of a woman, and there

OWEN BROWN.

Pasadena, Cal., Jan. 12 (Special).—The death of Owen Brown, son of John Brown, has just occurred at the home of his sister, Mrs. Ruth Brown Thompson, in this place. Owen was with his father—being his trusted lieutenant—in those engagements with border ruffians in Kansas in which the Browns, with a few men, invariably routed superior furces, the iron will and determined spirit displayed by these daring men virtually making that a free State.

Father and son embracing the same anti-slavery views, Owen cheerfully joined the Harper's Ferry movement, expecting to be in the fight as well as his brothers. But the plans of the senior Brown being frustrated and his movements divulged, the crisis came several days earlier than was designed. The brothers Watson and Oliver took part in the action, both being killed, but Owen had remained at the Kennedy House, five miles away, in charge of arms, provisions and general supplies. A messenger coming to Owen, Monday p. m., the day of the father and two brothers among them, had been made, learning which he at once set out to join in the affray, but on reaching the school-house, a sort of a relay station one mile from the seat of war, he saw Cook retreating, from whom information was obtained that fifteen of the twenty-two men, his father and two brothers among them, had been killed. Notwithstanding such an alarming report young Brown persisted in going on, and was made to yield only by Cook's logic and persuasion. He pre-valled upon Owen and the others to make a retreat. Taking a few sweet biscuits and a little sugar, each

with no definite plans, their aim being to reach the Northern States and possibly Canada. Several weeks' wandering followed, the travelling being done at night, in the woods and usually on the mountains, their course northerly as well as they could determine by the stars, their diet, raw potatoes and hard corn, shelled from the cob, and their bedding a few blankets. They had arms, but dared not shoot game, nor did they even dare to build a fire to warm themselves by or cook food, lest it lead to their detection, heavy rewards being offered for their arrest and large forces having joined in the search for them. After much suffering and several weeks'

wanderings, during which the day of the week was lost, they at last found friends in a Quaker family near Dellefonte, Penn., Brown soon separating from the others and resuming his journey to Ashtabuja County, Ohio, where his brother, John Brown, Jr.,

About six years ago he came into these parts, but instead of locating on the fertile lands in the valley, selected a mountain plateau in the Sierra Madre footwooden structure, in retirement and comparation of Lindsey, Chaming and others."

And the same clergyman adds:

"Upward of twenty years ago I went to East London and helped to originate a new Unitarian movement there, withink the proper of the movement, and spent twelve years I took sole charge of the movement, and spent twelve years in East London. We had a fair measure of success during my residence, but not all on the lines suggested by the period. We had a fair measure of success during my residence, but not all on the lines suggested by the period. We had a fair measure of success during my residence, but not all on the lines suggested by the period. We had a fair measure of success during my residence, but not all on the lines suggested by the period. We had a fair measure of success during my residence, and the continuence of the movement of the movement, and spent twelve years I all on the lines suggested by the period of the continuence of a ministry of forty years, all the supplier of the working people; and founded two peoples and founded that nothing is more years all show my faith in Christ and the Christianity that the needed among workingmen and all men.

"After the experience of a ministry of forty years, I am persuaded that nothing is more years all the peoples and the very peoples and founded the working people the substitution of the people and the very people and the very people and the p scurity, lived this genial old man, his only companion being his brother Jason, who had joined him in his

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PAST EXPRESS MAIL EERVICE.
Etruria. Feb. 26, 30a s.m. Ervuria. Mch. 2, 5:30 s.m.
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FOR QUEENSTOWN AND LIVERPOOL.
Leave Pier 38, N. R., fost of King at
WYOMING. Saturday, February 30, neon.
ARIZONA Tuesday, February 12, 2:30 p. m.
WYSONSIN Puesday, February 12, 7 a. m.
WYOMING Tuesday, Warch 12, 1 p. m.
Cabin passage, \$50, 200, \$50 and \$100. Second Cabin. NEVADA Tuostay, February 29, 2 p WYOMING March 12, 1 p Cabin passage, 250, 200, 280 and 2100. Second Ca 230 and 235. Sterage, 200. A. M. UNDERHILL & CO., 35 Broadway, N. Y.

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Steamers sail from pier foot 2d-st. Hoboken.
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Trave. Wed, Feb. 6, 10 a.m. Elbe. Sat., Feb. 16, 6 a.
Fulda... Sat., Feb. 9, 1 p. m. Aller, Wed. Feb. 20, 9 a.
First Cabin, 475 and upward a berth according to letton. Second Cabin, 650 a berth. Sicerage at lowest rat
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LINES FOR CALIFORNIA. JAPAN. CHINA.
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From New York pier foto of Canalest. N. R.
For San Francisco via the Isthmus of Panams.
CITY OF PARA sails Friday, February 1. nock.
From San Francisco, ist and Brannan sta.
For China and Japan.
CITY OF SYDNEY sails Monday, Feb. 4. 3 p. m.
For treight, passage and general information apply at
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H. J. BUILLAY, Superintendent.

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TRI-WEEKLY LINE FOR SAVANNAH.
From New Pier 35. N. R., foot of Spring-ea.
SS. NACOOCHEE... Tuesday, January 29. 3 p. m.
SS. CHATTAHOOCHEE... Thursday, January 31. 3 p. m.
SS. CITY OF SAVANNAHSAMMAY, February 2. 3 u. m.
Connecting with Central Railway for all points in Georgia,
Florida and Western Railway for all points in Georgia,
Florida, South Carolina, Alabama and Louisiana. Unsurpassed accommodations. First-class Table d'Hote. For
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The Control of the Contro

RED STAR LINE. Sailing from New York and Antwerp weekly.

WAESLAND. Saturday, January 26, 1 p. m.
Cabin rates: First Cabin, 850 and upward. Excursion, 8100 and upward. Second Cabin, 840. Excursion, 872 and 880. Steeping at very low rates. \$80. Steersge at very low rates. PETER WRIGHT & BONS. Gen'l Agts., 6 Bowling Green

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A. BOSTON, vin Fall River Line, only \$3

A. or drat-class limited tickets; reduction to all other points. Steamers PROVIDENCE and OLD COLONY leave pier 28, N. R. foot of Murray-86, at 4:30 p. m. week days only (Sunday trips will be resumed in April). Connection by Annex Boat from Brooklyn and Jersey City at 4 p. m. An orchestra on each steamer.

NORWICH LINE. Fares reduced. To Boston, Favorite inside route. Fares reduced. To Boston, e3; Worcester, e3 60. Corresponding reduction to all points East. Steamers leave Pier 40, North Etwer, fost of Watta-8t. (next pier above Desbrossed-8t. ferry), daily, of Watta-8t. (next pier above Desbrossed-8t. ferry), daily, Sundays excepted, at 4:30 p. m. Tickets and state rooms secured at principal ticket on the complex of the com

NEW-HAVEN.—Steamers leave Peck-slip (Plor 25 E. R.) at 3 p. m. and 11 p. m. (Sundays excepted). Steamers arrive in time for early trains north and STONINGTON LINE.

FARES REDUCED-INSIDE ROUTE FOR BOSTON, 43: PROVIDENCE, 42.25: WORGESTER, 42.50.
Passengers have choice of three express trains; reclining chairs free of charge.
Steamers Massachusetts and Rhode Island leave NewYork from new Fier 36, N. R., one block above Canal-st.,
daily, except Sunday, at 4:30 p. m.

Bailroads. SHORT LINE, QUICK TIME,

AMERICA'S GREAT WINTER RESORTS. ATLANTIC CITY-LAKEWOOD. THE CENTRAL RAILROAD OF NEW-JERSEY is now running

A SOLID THROUGH EXPRESS TRAIN, with Ele gant Coaches and Woodruff Parlor Cars, leaves New-York, foot Liberty-st., daily, except Sundays, at 2:30 p. m. Returning leave Atlantic City, Philadelphia and Read-

Additional trains leave New-York for Lakewood at 4:30, 8:15 s. m.; 1:00, 2:30, 4:30 p. m. New-York Transfer Company will call for and check baggage from hotel or residence to destination.

SHORE LINE-ALL RAIL ROUTE-FOR Distant Providence, Newport and the East. Express trains leave Grand Central Station for Providence and Boston at 10 a.m.; I p. m.; Limited Express at 5 p. m. (Dining car); Night Express at 11:30 p. m., daily. For Newport at 5 a.m. and 1 p. m. Palace Parlor Cars at Sleeging Cars on all Express trains.

Railroads.

NORTHERN RAILEOAD OF NEW-JERSE Trains leave Chambers-st. Station week days of Englewood, Tenady, Closter, Sparkill and Myck, 5:3 7, 8:20, 10 and 11:30 a; in.; 1:15, 3:30, 4, 4:36, 5:1 5:40, 6:10, 6:40, 8, 10:30 p. in., 12 midnight. Sunday 7, 9:30 a. in.; 4, 7:45 p. in. Additional trains to Crosskill and way, 9:40 a. in. a

RIE RAILWAY.—Ticket Offices, 401, 317.

Letter and 957 Broadway, 153 1-2 Bowery, 1 Battery Place, Chambers and 23d Street ferries, New York, 231 and 958 Fulton-st., Brooklyn; 107 Broadway Williamsburg; corner Newark and Hudson sts. Hobotest and New Station, Jersey City, where Tickets and Pario or Siecping Car reservations and orders for checking aviransfer of baggage can be obtained. Express training the control of the con Williamsburg; corner Newerk and Hadson sta. Hoboken; and New Station, Jerey City, where Tickets and Parise or Sleeping Car reservations and orders for checking and transfer of baggage can be obtained. Express trimleave 2dest. 6 minutes earlier than time shown from the contract of the c

D. M., Sundays, for Easton.
4:30, 8:15, 11:15 a. m., 1. 4, 4:30, 6:10 p. m.; Sundays, 4, 9 a. m. for Red Bank, Long Branch (Asbury Park, Ocean Grove, except Sunday), Point Pleasant.
4:30, 8:15 a. m., 1, 4:10 p. m. for Farmingdale, Manchester, Torma River, Barnegat, etc.
4:30, a. m., 1 p. m. for Vineland, Bridgeten.
4:30, 8:15, 10:30, 11:15 a. m., 1, 4, 4:20, 8:30, 6:10 p. m. Sundays, 4, 9 a. m. for Perth Amboy.
FOR LAKEWOOD 18:4:30, 8:15 a. m., 1:00, 2:30, 4:30 p. m. Parlorcars as 2:30 and 4:30.

FOR ATLANTIC CITY. 4:30 a. m., 1:00, 2:30 n. m. Through Express, with SHORTEST AND QUICKEST ROUTE FOR PHILADELPHIA.

BOUND BROOK ROUTE,

BOUND BROOK ROUTE,

via Central R. R. of New-Jersey and Philadelphia and
Reading R. R. Leave foot Liberty-st., N. R., at 4, 7:44,

y. 11 a. m.; 1:30, 3:15, 4, 5:30, 7:30, 12 p. m. SUZ
DAYS at 9 a. m.; 5:30, 12 p. m.

Trains leaving at 4, 7:45, 11 a. m.; 1:30, 4, 5:30, 7:30,

12 c. m., have connection for Reading. Harrisburg. Pette,

ville, etc.

Tickets and Parior Car seats can be procured as 71, 412,

944, 1:140, 1:322 Broadway, 7:37 6th-avs., 234 West 125th
st., 132 East 125th-st., NewYork: 4 Court-at, 883

Fulton-st., 98 Broadway, Rrookiya.

New York Trainsfer Company will call for and check

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PENNSYLVANIA RAILROAD.

On and after JANUARY 23, 1889,
GREAT TRUNK LINE
AND UNITED STATES MAIL ROUTE.

Trains leave New-York, via. Desbrosses and Cortis
Streets Forries, as follows:
Harrisburg, Pittaburg, and the West, with Pullman Pal
Cars stached, 9:00 a.m., 6:30 (Dining Car) and
p.m. daily. New-York and Chicago Limited of Pa
Dining, Smoking, and Sleeping Vestibuled Cars at 9
a.m. every day.

Williamsport, Lock Haven, 9:00 a.m., 8 p. m.; Corry p. m. daily. New York and Chicage Limited of Parcy.
Dining, Smoking, and Siceping Vestibuled Care as a 9:00
a. m. every day.
Williamsport, Lock Haven, 9:00 a. m., 3 p. m.; Cerry and
Eric at \$ p. m., connecting at Corry for Thusville
and the Oil Regions.
For Lebanon, 9:00 a. m., 3:20 p. m., and 12:15 night.
For Norristown, Phoenixville, Potitsown, and Reading.
1:00 a. m., 1:00, 2:00, and 4:00 p. m. Sundays.
6:16 and 10:00 a. m.
Baitimore, Washington and the South. "Limited Washington Express" of Pullman Parior Cars daily, except
Sunday, 10 a. m.; arrive Washington 6:00 p. m., and
daily, with Dining Car as 3:40 p. m., arrive Washing
ton 9:12 p. m.; regular at 6:20, 8:00 and 8:30 a. m.,
1:00, 2:00, 4:30 and 9:00 p. m., and 12:15 night.
Sunday, 6:15 and 9:00 a. m., 4:30 and 9:00 p. m., and
12:15 night.
For Atlantic City 12:20 p. m. week days.
Parior Car. For Cape Stay 1: p. m. week days.
Long Branch, Bay Head Junction, and intermediate ass.
Lions, vic Rahway and Amboy, 9:10 a. m. and 10:00
p. m. (do not stop at Asbury Parki.
For Oid Point and Norfolk.
phia and Norfolk Railroad, 5:00 p. m. daily; via Baitismore and Bay Line, 2:00 p. m. week days.
For Oid Point and Norfolk.
For PHILADELPHIA.

FOR PHILADELPHIA.

Express trains leave Now-York, via Desbrosses and Certland: Streets Ferries, as follows:
5:20, 7:20, 8:9 (9 Chicago Limited, with Dining Car, and 10 Washington Limited), and 11:00 a.m., 12:20, 1:00, 2:00, 3:00, 3:30, 4:00, 4:30, 5:00, 6:00, 6:30, 6:00, and 9:00 p.m., and 12:15 night. Accommodation, 8:30 and 11:10 a.m., 4:40 and 7:00 p.m. Sundays, Express 6:16, 9:00 (9 Limited), and 18 a.m., 4:30, 5, 5, 6:30, 8, and 9 p.m., and 12:18 night. Accommodation, 7:00 p.m.
Trains leaving New-York daily, except Sunday, at 8, 9 and 11:10 a.m., 12:20, 1, 2, 4, 5, 8 p.m., and 10 a.m. and 6 p.m. on Sundays, connect at Trenton for Canders. and 11:10 a. in., and 6 p. in. on Sundays, connect a. in. and 6 p. in. on Sundays, connect a. in. and 6 p. in. on Sundays, connect a. in. and 6 p. in. on Sundays, and 944 Broadway, I ricket Offices, Nos. 1, 485, 849, and 944 Broadway, I ricket Offices, and Brooklyn Annex Station, foot of Fulton-3-. Brooklyn; Station, Joresy City; Emigrans Ticket office. Castle Garden.

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General Manager.

General Pass's Agent.

WEST SHORE RAILROAD, N. Y. C. & t. station, New York, as indione, and 20 minutes earlier from toot of Jay-at., N. R.: Chicago, Detroit, London, 19-35 a. m., 65:00, 52:15 p. m. St. Louis, 50:00, 51:15 p. m., 65:00, 52:15 p. m. St. Louis, 50:00, 51:15 p. m., 70:00, 51:15 p. m. St. Louis, 50:00, 51:15 p. m., 70:00, 51:15 p. m. St. Louis, 51:50 p. m. Riogant sleeping-cars for Buthalo, St. Lauis, 51:50 p. m. Riogant sleeping-cars for Buthalo, St. Louis, 51:50 p. m. Riogant sleeping-cars for Buthalo, St. Louis, 51:50 p. m. St. L

LEHIGH VALLEY RAILROAD,

limirs.

11 m. for Cherry Ford and intermediate points

1 p. m. for Tunkhannock and intermediate points
to Tunkhannock. Connection to Reading and

car to Tunkhamock. Connection to Resulting and Javanov Durk.

points. Chair car to L. and B. Junction.

5:40 p. m. for Mauch Churk and intermediate points. Chair car to L. and B. Junction.

5:40 p. m. for Mauch Churk and intermediate points. Connection to Reading and Harrisburg. Chair car to Mauch Churk.

7 p. m. for Geneva Lyons. Emira. Rockester, Buffale and the Westing at 8 a. m. 1 p. m. and 3:40 p. m. connect for all points in Mahanov and Harisbur coal regions.

S. a. m. for Mauch Churk. Harleton and intermediate points.

6:45 p. m. for Coplay and intermediate points.

7 p. m. for Geneva Lyons. Elmira. Rockester, Buffale was the West. Pullman sleeper to Lyons.